



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CHURCH AND THE WORLD

MISSIONS

Mission Finances in the Fourth Year of the War

The *International Review of Missions* presents certain facts regarding the income of missionary societies in foreign countries during the last year which are important, not only in themselves, but because of what lies behind them. They show that the maintenance of missions is to a large degree assured and reveal the extent to which the appeal of missions has won for itself a place in the Christian consciousness of the entire world.

In Great Britain, where the strain in every department of life has been severe, the financial situation calls for profound thankfulness. At a meeting of the missionary secretaries in London on April 17, 1918, out of fifteen societies represented, thirteen reported an income larger than that of the previous year, and ten the largest income on record. A few of the smaller societies are, however, facing accumulated deficits. Encouragement is frequently drawn from the fact that the increase of income has not come from legacies, but has flowed in through the ordinary channels of work. The advance in congregational giving is noted again and again. "A wonderful year," "a record year," "the best year since the war began," are phrases taken from the latest financial statements.

Information just received from Australia shows that in spite of war conditions many of the missionary organizations are able to report considerable advance in income.

Statements from Continental societies show that for them also the year has in many cases been one of financial encouragement. The Paris Evangelical Society, though reporting a heavy fall in income from foreign sources, states that the French

Protestant communities have been able in very difficult circumstances to maintain the normal level of their gifts, and that even with an outstanding deficit the mission "looks forward with the greatest confidence" and is working toward its pre-war budget.

In Scandinavia the financial position is reported to be generally satisfactory. The Swedish Church Mission has received an increase of income amounting to 35 per cent; and the Norwegian Missionary Society had in 1917 an income of Kr. 200,000 above that of the preceding year.

A Mohammedan's Appraisal of His Own Religion

The *Chinese Recorder* transmits an interesting article which served as the leading editorial in a Mohammedan magazine published in the city of Peking.

The author laments the fact that his religion has not been able to hold its own in China during the sterner competition of recent years and singles out a few of the "dangers" which are becoming more and more threatening.

The first complaint is that the tenets of their religion are becoming continually more obscure and obsolete. In an age when religion, as well as everything else, is moving on, the progressives are the victors, while the conservatives are vanquished. At a time when all religions are striving for supremacy, how can those who hold an obscure doctrine hope to hold their own against a progressive doctrine?

The decadent state of learning within the religious community is also cause for concern. The days are recalled when the Moslem teachers of Western Asia led Europe out of scholasticism into a study of the newer

sciences of astronomy, medicine, and kindred subjects. "But look at the present state of our religion. Not only no new scientific discoveries, but it cannot even hold to the old learning. We retreat daily. This is the second danger."

The conduct of the "Mullahs" is contrasted with that of other religious leaders. The latter keep a firm grasp on religious matters and also have influence in local politics; hence the affairs of their churches prosper, and the church members become wealthy. "But our Mullahs have no concern about anything but reading the services and conducting religious exercises. As to the advancement of religion, or the economic or intellectual condition of their flock, they know nothing. How can such as they compete with the religious teachers of the present day?"

Little encouragement is found in the rank and file of the adherents. They are either too progressive or too conservative. Among the progressives there are those who hold no religion and those who want to revolutionize everything. The conservatives are occupied only with forms and ceremonies, thinking nothing of the true spirit underneath.

These signs of inner decay, contrasted with the Christian's energetic propaganda, against which a decided protest is made, fill the author's mind with grave misgivings for the future of his faith.

National or International Churches—Which?

Shall we continue to plant and propagate denominational churches in the mission field, or shall we allow the various churches in any country to gravitate together into a more or less homogeneous community which shall be largely national in character and interests? This question, which is daily becoming more urgent and pressing, is dealt with in two complementary articles in the September number of the *Missionary Review of the World*.

Dr. James L. Barton, secretary of the American Board of Foreign Missions, enters a plea for united, national Christian churches. In favor of this policy he urges the following considerations: movements in this direction at home are proving to be a source of great inspiration and strength; the history of the war in France shows the inefficiency of relatively independent action and furnishes an example in co-operation which the church might well contemplate; the present methods are wasteful of missionary resources, distressing to the missionaries themselves, confusing to the native converts, and impose upon the native churches denominational differences, born out of other conditions, in which they have little interest. China alone has 78 different denominational societies at work, perpetuating 78 different organizations. "Since modern missions began there never has been an hour when the demands for a united church in mission lands were so insistent as today. . . . Only thus can the Church of Christ come into the full possession of all its powers and present an unbroken front to the non-Christian world."

This same universality is sought for in another way by Rev. J. W. Bashford, bishop of the Methodist Episcopal church in China. He advocates that the present denominational affiliations be maintained and extended throughout all mission fields in order that these imposing international churches may counteract the nationalistic tendencies which were so characteristic of the last century, which brought on the present war, and which must give way to a new internationalism. Moreover the very conception of a national church is inimical to the spirit of that divine institution which broke the bounds of Jewish nationalism in order that it might become a universal church. "Therefore, for the Christian church to revert at such a time to nationalism as her goal seems like a fatal case of atavism."

The Future of the Near East

An article by Frederic B. Hodgins in *Men and Missions* discusses this vital question. It was formerly the policy of the so-called "Concert of Europe" to keep the "Sick Man of Europe" just above the danger point of pernicious political anemia. He was used much as Germany uses its "shock troops" to stand off the enemy for the time being. As a reward for acting as a buffer he was allowed to do what he pleased with his own. Naturally this tended to buttress the power of the Turk, who, strange to say, is the minority party in his own empire, out of sympathy with the majority, but speaking and acting for it by reason of the fact that he has been able to control the military power.

Both the old and the new régimes in Turkey have attempted to realize the dream of Pan-Islam—a Mohammedan Empire with but one creed. The Christian races stood in the way and were therefore marked for destruction. Enver and Talaat wished to make sure that "there will be no Armenian question for fifty years."

Naturally the eyes of the world are just now centered on the fate of the Christian races in Turkey. Their future is a matter of unusual concern. But it must be remembered that the ultimate problem is the entire regeneration of the Near East, nothing less. In any plan of reconstruction both Turk and Christian must be included.

The political dismemberment of the Ottoman Empire has been going on for almost a century. It will now probably be completed, not in accordance with the selfish interests of imperialistic ambition, but in accordance with the great moral issue of right versus might. Lloyd George has declared the position of the British government: "While we do not challenge the maintenance of the Turkish Empire in the homelands of the Turkish race, with its capital Constantinople—the passage between the Mediterranean and the Black Sea being

internationalized—nevertheless Arabia, Armenia, Mesopotamia, Syria and Palestine are, in our judgment, entitled to recognition of their separate national conditions." President Wilson has also said: "The Turkish portions of the present Ottoman Empire should be assured a secure sovereignty; but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of development; and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees." The avowed purpose of the Entente Powers is thus to confine the Turk to his home land in and around Konia.

Reforms in Greek and Armenian Churches

According to *The East and the West* the new Metropolitan Bishop of Athens has announced his desire to inaugurate a far-reaching reform in the Greek church. Two of the most serious failings are the ignorance of its clergy and the distressing condition of its monasteries. In the course of a sermon at the Metropolitan Cathedral at Athens on March 21, the Archbishop said: "How is it that the self-governing church of the Greek Kingdom seems lagging behind its sister-churches?" He went on to say: "I desire a thoroughly educated clergy; I desire our full church regeneration. Let us co-operate, that the reproach of lack of education may be removed from the Greek clergy. . . . The monasteries are no longer seminaries for the perfection of prayer and study . . . the present situation of the monasteries will not find me in any way a champion." Referring to the respect paid to Ikons, he declared that the devotion rendered to them ought to be "an enlightened faith, and not an idolatry."

The head of the Armenian church at the present time is Kevork V. According to

a statement recently made by him the changes which he hopes to see introduced into the Armenian church are at least as far-reaching as those suggested by the Greek Metropolitan. It is proposed that the Armenian liturgy be put into modern language, that church property be administered by local trustees, that women and men

sit together in the nave and in the choir, that marriage be allowed the bishops, and that widowed priests may remarry. The first of these reforms is one of urgent importance, as the present liturgy dates from the fourth century and few if any today can understand the ancient language in which their liturgy was written.

RELIGIOUS EDUCATION

Foundations for Confident Biblical Instruction

In a paper read at the Annual Conference of Biblical Instructors, Benjamin T. Marshall, president of Connecticut College, makes the following pertinent remarks:

Too many teachers in Bible schools, secondary schools, and colleges have simply not wakened up to the tremendous resources that have been opened up to them through psychology, ethics, history, archeology, and simple, everyday human experiences; on the contrary, they are teaching the Bible in about the same way that it was taught two generations ago. All teachers of the Bible must be made aware of how splendid have been the contributions to the study of the Word of God in the last fifty years. How rich are the resources revealed through excavations in the East and Near East, doubtless greatly to be enhanced now that the Holy Land again, and we hope permanently, is in Christian hands. They need to be shown with what confidence they can take some of the old stories of Abraham and the Patriarchs, of Moses and Israel, and read in them something more than a personal story, by tracing national movements and wonderful growths in the conceptions of God and man in their mutual relations.

It is time also frankly to urge the adoption of those conservatively assured results of the so-called "higher critics," who earned for themselves, perhaps justly because they claimed too much at first, the ridicule of conservative scholars of fifty years ago, but whose results, now crystallized for us, shed a lustre upon the pages of ancient Scripture and aid us to discriminate between legend and myth and narrative, between earlier and later documents,

until almost the whole life and thought of a people over a range of over a thousand years are set before us.

Further, that remarkable penetration into the operation of the human mind and spirit which modern psychology has conducted has values as interpreter of the characters of Holy Writ, especially of the great preachers of old, and most of all of Jesus himself, of his age, of his critics, and of his disciples, which no teacher of the Bible has any right to ignore; rather which every teacher of Bible ought positively to master.

The Boy's Rebellion against the Monotony of Life

Edgar James Swift, author of *Learning by Doing*, quotes the experience of a teacher of boys whose reminiscences may be of profit to other teachers.

I sought adventures as a reaction against the monotony of boyhood. Many of my adventures were mischievous acts in rebellion against too strict school discipline. Now that I have become a teacher I am interested to find that many men take special pride in the trouble which they caused in school. I myself never felt the slightest remorse for my conduct at that time. Why does this feeling exist? Is it not because as adults we see through the pretense that such acts are bad and realize that they should have been directed and utilized rather than suppressed? I had no teacher who was in the slightest degree thoughtful of the needs of boys and their wish to do things. The only person who took any interest in boy nature as it was and appreciated our desire for adventure was a Y.M.C.A. secretary with whom I spent two years. We boys would have died for him. But